

## CHAPTER 3

### PUBLIC ADMINISTRATION AND GOVERNANCE

#### RETROSPECTIVE OF THE FORMATION OF THE EDUCATION SYSTEM IN UKRAINE

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**Abstract.** *The article is devoted to the peculiarities of formation of the education system of Ukraine. The history of the origin and development of systemic education in the Ukrainian lands since the period of ancient Russian statehood is considered in it. Emphasis was placed on a high level of development of education in Kievan Rus, where both basic and higher educational institutions took place. It is noted that in the period of the Old Russian state the education obtained in Byzantium as the centre of the then European civilization was quite prestige. A brief overview of the peculiarities of functioning of the education system Ukraine belonged to the Grand Ducal of Lithuania, the Commonwealth of Poland, the Cossack state, the Russian Empire, the USSR, during the period of independent Ukraine was included. The analysis of trends in development of education throughout the history of Ukraine has proved the existence of pendulum movements, from elitism to egalitarian access to educational services.*

*Emphasis is placed on the fact that the baptism of Russia and the widespread introduction of the Cyrillic alphabet led to the transition from the elite education of priests and rulers to the egalitarian education of monastic schools. After the Mongol-Tatar invasion, only elite education remained for the children of princes and boyars. The entry of Ukrainian lands into the Grand Ducal of Lithuania led to development of brotherhood schools and collegiums, which provided access to education to broad segments of the population.*

*It was found that the growing dominance of the Polish-Lithuanian Commonwealth led to further elitization of education, but in the days of the Cossacks, education again became egalitarian, universally accessible. With the entry of Ukrainian lands into the Russian state, and later into the Russian Empire, education becomes elitist even more. In the second half of the 19th century there was an expansion of educational opportunities for the common people, but the situation worsened before 1900. At the beginning of the First World War, most men of conscription age were illiterate, but already in Soviet times, education became completely egalitarian, and basic literacy reached almost 100 %. It has been suggested that another wave of increasing the elitism of education is underway, which will soon turn into the opposite trend.*

**Keywords:** *education; education system; history of education; history of Ukraine; elitism of education; egalitarianism of education.*

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**Introduction.** Education, as a systematized mechanism for the transfer of experience to future generations, is an integral component of statehood, culture, national identity. Ukraine is not unreasonably famous for its educational traditions. Since the times of Vladimir the Great and Yaroslav the Wise, a tendency to educate the younger generation and make young people intelligent, integral and matured personalities was observed among the domestic nobility. And in the 19th-20th centuries domestic education gave the world a galaxy of artists, scientists, engineers,

researchers, who gave humanity immortal works, offered a holistic vision of the information space, created first computers, put a human in space for the first time. Modern educators, standing on the shoulders of giants, must not only be worthy of a high level, but also surpass it, giving way to new Vernadskys and Korolevs, Shevchenkos and Frankos, Sikorskys and Glushkovs, Mechnikovs and Drahomanovs. However, domestic government officials, lawyers, and economists should make no less of efforts in this regard. Building an effective education system requires both combined efforts of the society as a whole and consideration of achievements and mistakes of the past.

All the above determines a high topicality of the study of peculiarities of formation and development of the education system in the Ukrainian lands.

**Literature review.** The issue of formation of the education system in Ukraine has repeatedly come to the attention of a number of domestic scientists. Among other things, such scientists as E.A. Akymovych, V.P. Andrushchenko, S.K. Andreychuk, V.D. Bakumenko, M.M. Bilynska, I.S. Bulakh, O.V. Velemets, S.M. Dombrovska, V.S. Zhuravsky, S.F. Klepko, V.G. Kremen, A.I. Kuzminsky, I.E. Kurlyak, I.P. Lopushynsky, V.I. Mylko, S.M. Nikolayenko, V.V. Oliynyk, I.A. Prokopenko, O.E. Skirda, N.I. Cherevychna, S.O. Shevchenko, R.G. Shchokin and others paid attention to the history of origin and development of the domestic educational sphere and features of its functioning in their works. At the same time, current trends in reforms of the domestic educational sphere determine the topicality of the research of its genesis from a new angle.

**Aims.** The objective of the article is an analysis of the retrospective of formation of the education system in Ukraine.

**Methods.** Author used the methods of logical comparison, systematization and generalization, which made it possible to achieve the goal of the study.

**Results.** However, most researchers of the ancient Rus statehood agree that the spread of the Cyrillic alphabet and the baptism of Russia was a significant breakthrough in education. Already in the 10th century a network of educational institutions designed to form a layer of literate people in the society is formed in large cities of the ancient state.

There were two types of schools in the Old Russian state. The first schools were formed at cathedrals, monasteries, and they were called "monastic schools". Educated clergy became their teachers and educators. They taught students to read, write and count in such institutions. The main books were liturgical ones, most often it was the Psalms. The second type represented schools of the highest type for "children of the best people", which in addition provided knowledge of philosophy, rhetoric, grammar. Such schools were called "schools of book teachings". Of course, secular education was lower than the religious one, because the latter required a perfect mastery of Scripture [1]. In other words, already in the X-XI centuries, a system of not only elite but also more widely available educational institutions was formed. At the same time, a network of schools of the princely era was not limited to Kyiv as the centre of the state. Similar schools were opened in Novgorod, Chernihiv, Halych and other cities of Kievan Rus.

As noted in this regard by F.I. Naumenko, during the 11th-12th centuries. Pechersky, Vydubetsky, Mykhailivsky, Klovsky, Kyrylivsky monasteries were built on the territory of Kyiv and a significant number of such schools were opened (17 in Kyiv, 4 in Chernihiv, 4 in Pereyaslav, 5 in Smolensk, 3 in Polotsk, 3 in Halych, 5 in Volodymyr, 2 in Rostov, 4 in Suzdal, 20 in Novgorod and another 10 in the Novgorod lands [2]). Thus, large monasteries became the centres of crystallization of scholarship similar to other states of Western Europe. Probably, a key role among monasteries was played by the Kiev-Pechersk monastery, where theological education reached the level of the Byzantine spiritual patriarchal academy. Quite active cultural and educational activities were carried out by the Vydubychy monastery, built in the second half of the 11th century by the Prince Vsevolod Yaroslavych. People from all over the world came to these centres to get knowledge. Naturally, with the development of education and its spreading all over the state, Kievan Rus became one of the richest and most educated countries in Europe [3, p. 118]. Last but not least, the ancient Russian state owes to development of education and handicrafts a very high urbanization as compared to Europe of that time.

The basis of higher science at that time was considered to be the Greek language. In addition to it, Latin and German were studied in the western Ukraine. It is characteristic that already in the 12th century a tendency to study abroad becomes widespread. However, of course, this is not about studying in Western Europe, where some universities just start their activities. Immigrants from Rus went to study in the then centre of civilization which was Constantinople. Numerous clergy were also educated at the monastery school on Mount Athos. Thus, Byzantine education, which was based on the heritage of many generations, was the brightest shining beacon for the quality of education for the Grand Ducal of Rus [4, p. 159]. And, probably, due to cultural ties with Byzantium, such branches of knowledge as philosophy, dialectics, and grammar became popular in Rus. The works of Plato, Aristotle, Socrates, and Epicurus become the main sources of formation of ancient philosophical thought [5]. The introduction of Christianity was no less important for development of contemporary philosophical thought of that time. A type of thinking which turned out to be a specific one for further Ukrainian spiritual tradition, which was not inclined to abstract philosophical theorizing was formed on the basis of the ancient Russian culture. Probably, it was in the Old Russian period of our culture when the understanding of philosophy and philosopher was formed, the elements of Byzantine and Eastern philosophical cultures were assimilated and creatively processed. It is on this basis that the elements of the spiritual culture of Rus were formed. Kyiv scribes promoted peace between nations, defending the idea of solidarity of humanity, equality of peoples, and spiritual improvement of mankind [2, p. 119; 5].

The facts supporting that Kievan Rus had a peculiar system of education for orphans and children with developmental disabilities deserve special attention. Even back then two forms of care for orphans were developing in parallel: individual and public. According to *Pravda Ruska*, close relatives or stepfathers could be guardians of orphans. At the same time, the norms of *Pravda Ruska* did not allow arbitrariness and encroachments on the orphan property by guardians and relatives and guaranteed

adequate conditions for upbringing orphans [6]. Shelters for disadvantaged children were also opened during that period. Secular and church authorities not only paid attention to children with disabilities, but also sought to help them. In particular, as far back as 996 Volodymyr Sviatoslavych, the Prince of Kyiv, ordered to allocate funds for arranging shelters and almshouses from the tenth of income received from various social and trade organizations [7]. This and other educational activities suffered devastating losses during the Tatar-Mongol invasion. Most probably, as a result of it, only the wealthiest people, including princes, boyars, merchants, were able to provide education to their children.

The next stage in the development of education in modern Ukrainian lands is identified with their entry into the Grand Ducal of Lithuania in the early 14th century, when the "brotherhoods" became more and more developed. In general, the history of brotherhoods dates back to earlier times. Even in the Ipatiev chronicle of 1134-1159 there is a mention of "brotherhood", but up to the 15th century they were not widespread. The activity of brotherhood got intensified in the 15th century. The brotherhood laid emphasis to education and upbringing, formation of moral values. From their first steps, brotherhoods realized that education was the best weapon to defend their faith, continue their activities and establish themselves in society. Therefore, schools were opened and actively worked at all brotherhoods, the students of which carried the ideas of their brotherhood to the masses. The brotherhoods had printing houses, in particular Lviv, Viennese, Kyiv, Mohylivsky and others. They left a noticeable mark in the culture of their people as a various literature was published, and most importantly they published textbooks [8].

However, after the Kreva Union (1385), which consolidated the unification of Lithuania with Poland, the right to own Ukrainian lands gradually passed to the Polish nobility, which led to expansion of Latin culture for several centuries. A positive moment of this process today is considered to be the entry of Ukrainian lands into the sphere of influence of Western civilization. However, Poland led a total attack on Ukrainian culture, faith, customs, traditions, affecting the field of education as well. Penetrating into Lithuania, Catholics also established their own schools. One of the first was a collegium founded by Queen Jadwiga for 12 Lithuanians at the Prague Academy; then the Cracow Academy was founded, where many Lithuanian boyars graduated. However, initially a language of teaching in Catholic schools was the Russian literary language. In 1454 a School for training of the clergy was founded at the Vilna St. Stanislaus Cathedral. Representatives of secular professions also studied at this school, but a significant part of its graduates were trained for working in the church. Subjects were taught in Latin and Old Ukrainian from the time of foundation of this school until the beginning of the 17th century. They taught in church schools not only in Lithuania but also in Samogitia up until the end of the 17th century. Excessive pressure from the Polish authorities became one of the reasons for formation of the Cossacks and led to the national liberation struggle of the Ukrainian people in the 17th century.

During the Cossack period the education system of Ukraine operated more effectively, providing almost complete basic literacy of the population and domestic

higher education for hetmans and Cossack officers. In fact, it provided conditions for formation and growth of the Ukrainian clergy, military, secular and scientific elite. Its structure was multifaceted and multileveled and included primary and secondary schools, i.e. colleges, special schools, higher schools, i.e. academies, universities. At first, these were mainly Greco-Slavic schools, such as the gymnasium of the Assumption Brotherhood in Lviv (1585). Such schools were dominated by Slovenian, Greek and Latin. Traditionally, the Greek language was given special attention. Higher levels of literary education: poetics and rhetoric, the basics of mathematics, the basics of astronomy, music, singing, drawing were studied [1, p. 486]. In addition, Cossack (regimental) and Cossack Sich schools were quite common in Hlukhiv, Ostroh, Okhtyrka, Kharkiv, Izyum, Sumy, Chernihiv, Nizhyn, Romny, Yahotyn, Lubny, Myrhorod, Pereyaslav, Poltava, Cherkasy, Kremenchuk, Kyiv, Fastiv, Bila Tserkva, Kaniv, Korsun, Chyhyryn, Uman, Bratslav and other cities [10, p. 20-23]. Thus, a tendency in education in the Cossack era was again observed towards the mass format. The basic level of education was provided to the majority of the population.

In addition, there were lyre (kobzar) schools, Armenian, Greek, Catholic, Calvinist schools, Lutherans, Basilians, and Jesuit collegiums in the Hetmanate, Zaporozhian Sich and Slobozhanshchyna. Schools at monasteries eventually gave rise to many academies or collegiums [11, p. 10-18]. The Slavic-Greek-Latin Academy (the Ostroh Academy) in Ostroh in Volyn is considered to be the first university in Ukraine. No exact information about the day and year of the foundation of the university-type educational institution in Ostroh is available. According to documents, the existence of the Ostroh Academy has been recorded since 1576, and this date is considered to be the year of its foundation. The poet H. Smotrytsky became the first rector of the Ostroh Academy. The teaching staff came not only from Ukraine, but from Greece, Rome, Poland [12, p. 100-106]. The Kyiv-Mohyla Academy, which found its beginning with a school at the monastery on October 15, 1615 in Podil, is considered to be the second one in terms of its establishment in Ukraine. An honourable role in its organization belongs to Elizaveta Gulevychivna, the wife of Kyiv voivode Halshko, a proponent of Ukrainian education who came from the western lands of Ukraine, where they were well aware of the existence of academies. She donated her estate with a land plot to create this cultural and educational complex [13, p. 170-172]. Later, in 1632, by uniting the Kyiv-Epiphaney brotherhood and Lavra schools, the Kyiv-Mohyla Collegium was established, named after its protector, Metropolitan Petro Mohyla. And already in 1701 the Kyiv-Mohyla Collegium received the title and the rights of the academy by the tsar's decree. Hetman Petro Sagaidachny and Metropolitan Petro Mohyla contributed to the strengthening of the Academy with their mind, hands and money [14, p. 127-131].

A significant role in development of education in Western Ukraine was played by the University of Lviv, which was a Catholic-style collegium founded by the Jesuits on January 20, 1660, in order to strengthen the Polonization of the Ukrainian population. The opening of the Ukrainian Institute at the University in 1787 was of particular importance. It was designed to train, first of all, teachers for real and

classical gymnasiums, where Ukrainian children studied. Despite the fact that the program of the institute was limited, the teaching in the Ukrainian language was of progressive importance. In a short period of its existence (until 1808), the Ukrainian Institute became the leader of humanitarian pedagogical education. [1, p. 487]. The opening of Kharkiv, Kyiv and Novorosiysk (Odesa) universities is associated with formation of the Concept of State Educational Policy in the first half of the 19th century. Starting from 1803, the university system gradually consolidated academic orientation as a leading function, which greatly contributed to the process of devaluation of the classical university idea. In contrast to foreign models, research was gradually increasingly concentrated in research institutes of the Academy of Sciences. This trend influenced a gradual transformation of universities into leading educational centres, in which research faded into insignificance [15, p. 13-14].

During the 19th century, the Ukrainian lands of the Russian Empire saw a gradual liberalization of education, accelerated by the reforms of 1860s, which did not only abolish serfdom but also provided more opportunities for ordinary citizens. However, already at the end of the 19th century there is a counter-revolutionary tendency to introduce educational restrictions for certain segments of the population [16]. As a result, the literacy rate of the population of Ukrainian lands in the Russian Empire at the beginning of the First World War was very low.

Without dwelling in detail on the education system of the Ukrainian Soviet Socialist Republic, due to the fact that this topic was studied in a very detailed way in works of modern scholars, we have only to note that as of 1991, independent Ukraine received almost 100% basic adult literacy and a high proportion of specialists with secondary special and higher education.

During almost 30 years of Ukraine's independence, there has been a tendency to increase a share of higher educational institutions, with a reduction in number of secondary schools and a huge decrease in number of students (both due to the birth crisis and due to the emigration of Ukrainians). As stated in the draft Concept of Education Development of Ukraine for the period of 2015-2025, the number of preschool educational institutions in Ukraine in 1991-2013 decreased from 24.5 thousand to 16.7 thousand (i.e. by 32%). The percentage of children covered by this form of education was decreasing during all the years of independence and only in 2012 reached the level of 1991 (57%), and according to preliminary data, in 2013, it reached 62%. The number of secondary schools during the same period decreased from 21.8 thousand to 19.3 thousand, the number of students in them decreased from 7.132 million to 4.204 million (i.e. by 41%). At the same time, the number of teachers during this period decreased from 537 thousand to 508 thousand [17].

**Discussion.** The reduction of the volume of the state order for higher education institutions deserves special attention. In addition, there has recently been a tendency to reduce the education system at the basic, i.e. school level. Among other things, there are more and more calls for optimization (and in fact, to reduction) of a network of schools in rural areas, also at the expense of decreasing a number of schools of the third degree [18]. Fee-based primary and secondary education is becoming

widespread, which indicates another fluctuation in the direction of elitism in education in Ukraine.

The history of education in Ukraine dates back to antiquity. Already in the period of Old Rus statehood, when the first universities appeared in Western Europe, numerous schools and universities operated in Kyiv, Chernihiv, Halych and Pereyaslav. Over the next millennium, the education system repeatedly changed, almost completely collapsed and reappeared again, reaching modernity in its form which looks usual for us.

**Conclusion.** When analysing the periods of formation of the domestic education system in Ukraine, we see peculiar pendulum movements, from elitism to egalitarian access to educational services. The baptism of Rus and the widespread introduction of the Cyrillic alphabet led to transition from the elite education of priests and rulers to the egalitarian education of monastic schools. After the Mongol-Tatar invasion, only elite education remained for children of princes and boyars. The entry of Ukrainian lands into the Grand Ducal of Lithuania led to development of brotherhood schools and collegiums, which provided access to education to broad segments of the population. The growing dominance of the Polish-Lithuanian Commonwealth led to further elitization of education, but in the days of the Cossacks, education again became egalitarian. With the entry of Ukrainian lands into the Russian state, and later into the Russian Empire, education becomes elitist even more. And although in the second half of the 19th century there was an expansion of educational opportunities for the common people, the situation worsened before 1900. At the beginning of the First World War, most men of conscription age were illiterate, but already in Soviet times, education became completely egalitarian, and basic literacy reached almost 100%.

Another wave of increasing the elitism of education is currently underway. But the historical trends in formation of the education system in Ukraine convincingly indicate the temporality of this phenomenon. In a few decades, and maybe even in a few years, there will be another change in priorities, and education will again become more mass, egalitarian. However, only time will tell whether our state will have these decades at its disposal in a modern, highly competitive environment of the international labour market.

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